CATHOLIC ACTION

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March Study Topic:

"The Catholic Family and the Community"

What About Industrial Recovery?

Italy's Young Women of Catholic Action

Catholic Women's Federations Outside the U. S.

Health in the Conservation Corps

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY — OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE
What It Is -- What It Does

"This organisation (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, feature, editorial* and *pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarter's staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."
—Pope Pius XI.

OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVII, No. 3 — MARCH, 1935

OUR COMMON CATHOLIC INTERESTS

A STATEMENT of import and appeal to the entire Catholic world is contained in the message of Our Holy Father, Pope Pius XI, addressed to the Most Rev. Bishop of Tarbes and Lourdes, in which the Sovereign Pontiff asks the universal family to join in the triduum to be held at Lourdes at the end of April marking the seventy-fifth anniversary of the miraculous appearance of the Blessed Virgin and also the close of the Extraordinary Holy Year. The message of Our Holy Father reads in part:

Holy Father's Message Invites Faithful to Take Part in Universal Triduum

"We know how promptly and willingly you have welcomed the proposal made by Our Beloved Sons: Francis Cardinal Bourne, whose recent death We deplore, and John Cardinal Verdier, Archbishop of Paris, to celebrate the coming month of April at Lourdes in the miraculous Grotto of the Immaculate Conception, a most solemn triduum, so that the Holy Sacrifice of the Mass might be celebrated there in continuation and without interruption during the last three days and nights of the fulfilment of the Jubilee of the Redemption of Mankind which has been extended to the whole Catholic world.

"We cannot withhold Our tribute of the highest praise from this proposal. And, in fact, in what better and more worthy manner could this centennial solemnity be concluded and almost crowned? Such and so many are the benefits deriving from the most holy work of Our Redeemer, the Divine Eucharist, this admirable center and first element of Christian life, in which the sacrifice of Calvary has a perennial and incruental continuity, that such a gift is greater than can be imagined by human thought and seems even to have exhausted the very infinite power and mercy of God.

"It is most opportune that, at the end of the nineteenth century that has passed since the free gift of such a great Sacrifice, all Christians should turn their minds to and concentrate their piety around the august Sacrament of the Altar, should purify their sins in the rivers of grace which spring forth from it, should offer reparation for their sins and tell and confide their anguish and infirmities by which they have so greatly oppressed Him Who can bring them mitigation and relief and elevate them to heavenly intentions."

Touching on the evils which now surround us, the Pontiff reminds us that "it is just now that We have need of divine help which may be obtained by prayers; peoples, nations, the universal consortium of men and States, have need of it. The evils now overwhelming society are of such weight and gravity that it is very difficult to find anything that may bring relief to them, and those who fear for the future keep everyone in suspense and anguish. Besides, more than anything else, it must be deplored that in so many places are renewed the customs of paganism and the pagan doctrine, so opposed to the doctrine brought from Heaven by Jesus Christ."

Urging special appeal to Our Lady of Lourdes in the present state of society, the Holy Father prays:

NRA MEMBER U.S. WE DO OUR PART

"And may—We pray for it with solicitude—the Immaculate Virgin Mary who in the Grotto of Lourdes worked and works so many miracles by the grace of God, listen benignly to the voices of the supplicants. May she entreat, once for all, her placated Son for happier times for tired society. And thus may it happen that to blinded minds—above all to those who publicly and arrogantly proclaim rebellion against God—that the light of truth and of virtue may shine again; may the astray and wandering be recalled to the straight path and everywhere may the liberty due to the Church be recognized and may harmony and real prosperity arise for all peoples. . . . Thus, in these days, the Universal Christian world, from dawn to dusk with one sole voice and one sole heart will raise supplicating hands to God and to His Most Holy Mother to obtain mercy, peace and salvation. A great spectacle indeed from which to draw the auspices for all happier results."

Giving his blessing to all who take part in this triduum, Our Holy Father concludes:

"Meanwhile, as testimony of Our paternal benevolence and as auspices of heavenly graces, We impart in the Lord with all affection the Apostolic Blessing to you, O Venerable Brother, and to all those who will assist in the carrying out of this project—and first of all to our Beloved son John Cardinal Verdier, Archbishop of Paris, and to all those who take part in such solemn supplications."

N. C. W. C. Asks That Economy Act Recognize Private Institutions

THAT the Economic Security Act, if enacted into law, give definite recognition to the extended and essential contribution which private institutions, hospitals and homes make toward the care of the nation's needy, unemployed, sick and orphaned is asked by the Administrative Committee of the National Catholic Welfare Conference in identical letters submitted to the two committees of Congress which now have the measure under consideration.

The Administrative Committee asks that "this recognized and most laudable work of private institutions, fostered by members of every religious denomination and of none—and always encouraged in our nation's history by both state and federal authorities—be not further burdened because of any unfavorable interpretation of any of the provisions of the proposed Economic Security Act; but that such legislation make it explicit that no state is prohibited, through acceptance of federal funds, from using as agencies of relief and prevention the private institution, hospital or home." "This legislation," the Administrative Committee adds, "would then recognize—what is preeminently true—that the private institution is an essential element in the promotion of the self-sacrifice so necessary to the happiness and prosperity of our country."

The letters, addressed to Senator Pat Harrison of Mississippi, chairman of the Senate Finance Committee, and Representative Robert L. Doughton of North Carolina, chairman of the House of Representatives Ways and Means Committee, and signed by the Very Rev. Dr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference, read as follows:

"The Administrative Committee of the National Catholic Welfare Conference would not, of course, venture to express a detailed opinion on the proposed Economic Security Act as a blanket measure. Many expert minds were called into service in the compiling of that Act; and to specialists, the wisdom of many of its measures must be left.

"Everything that promotes just legislation, and particularly such legislation as is beneficial and helpful to our needy citizens in this time of widespread distress, has received and will receive the full support of the National Catholic Welfare Conference.

"But the Administrative Committee of the National Catholic Welfare Conference respectfully submits that this proposed legislation, to be known under the title of the Economic Security Act, should explicitly do justice to every agency that contributes to the public welfare.

"The President and many other public leaders of the day have appealed time and again for the generous support of the private agency of prevention and relief. The private agency has played an essential part and is today playing an extended and essential part in the actual care of the unemployed, of the aged, of needy mothers, of the sick and injured, of the orphans, of those mentally or physically handicapped.

"The Administrative Committee of the National Catholic Welfare Conference respectfully requests that this recognized and most laudable work of private institutions, fostered by the members of every religious denomination and of none—and always encouraged in our nation's history by both state and federal authorities—be not further burdened because of any unfavorable interpretation of any of the provisions of the proposed Economic Security Act; but that such legislation make it explicit that no state is prohibited, through acceptance of federal funds, from using as agencies of relief and prevention the private institution, hospital or home. This legislation would then recognize—what is preeminently true—that the private institution is an essential element in the promotion of that self-sacrifice so necessary to the happiness and prosperity of our country."

Numerous Catholic organizations have petitioned Congress along the lines of the foregoing letter.

Church Crisis in Mexico Evokes Widespread Catholic Action

DURING the past month there has been a heartening response on the part of both clergy and laity to the call of Catholic Action asking that the facts of the persecution of the Church in Mexico be brought before our own people and the American public generally. Thousands of copies of the N.C.W.C. pamphlet "The Church in Mexico Protests" were ordered during the month by Catholic pastors and officers of parish societies for use in connection with the numerous mass meetings of protest held throughout the country. There was also a large demand for the other N.C.W.C. pamphlets dealing with the Mexican situation. Catholic organizations are urged to order these pamphlets in quantities and to distribute them wherever they will aid our own people especially in discharging their responsibilities of Catholic Action in this grave crisis.

Catholic Principles Underlying Medical Profession Stressed by Apostolic Delegate

SPEAKING in Washington, D. C., last month to the faculty and students of Georgetown Medical School, His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, discussed a subject of significance not only to members of the medical profession and those seeking to qualify for it but also to all whom medical science seeks to serve. Referring to the high esteem which the medical profession has acquired by reason of knowledge and wisdom, His Excellency stated that such regard was warranted because members of the medical profession are constantly in closest contact with the greatest fact of creation—the miracle of human life. The gift of life, however, and the right to regulate it through the laws of nature, as well as the limit of its endurance—these, the Delegate pointed out, belong to God.

"The physician has the noble task of studying and taking care of the human body, of alleviating its sufferings and of curing its ailments," His Excellency stated. "He must never forget that the human body is not a machine subject to destruction; it is the temple of God and is destined to participate in the eternal glory of heaven. He must always bear in mind that man is not only body and matter, but that he has a spiritual immortal soul, created to the image and likeness of God. In curing the physical organism of man, the doctor helps to reconstruct the divine temple and it is his great privilege to cooperate in the divine miracle of human life."

In fulfilling this mission the physician needs not only skill but "a profound charity" as well, the Delegate maintained, adding that the physician is in a sense "a priest of that science dedicated to the bodily welfare of the human race." Explaining further, the speaker said:

"The immutable principles pertaining to the medical profession which Catholic morality has always proclaimed may be summarized in these three points: (1) the physician, in justice, must employ remedies and medicines that are certain; if such are not available, he must use the most probable means at his disposal; and only when there is no other course open to him, may he make use of those means which give only some hope of success; (2) he is not allowed to experiment on a patient, when such experiment may endanger life or health; (3) he must abstain absolutely from illicit operations and the use of illicit drugs; when I speak of illicit operations and drugs, I refer not only to those which are forbidden by civil law, but also and especially to those which are contrary to the divine law.

"Catholic morality determines also the manner of applying these principles. But to be brief, I may say that the manner of applying these principles is to be found in the exercise of that commandment which Christ calls His very own—the virtue of charity. The charity of the physician must be sincere, genuine, all-embracing and also, prompt to prepare the way, when necessary, for the spiritual ministration of the priest.

"Happy is the physician who has a deep faith and trust in God, and fortunate indeed he is when called upon to serve patients who are likewise blessed, because faith in God gives a full vision of human life. By it we know that human life is not limited to an earthly existence, but is directed by God to a supernatural and eternal goal: by it we know that the sufferings of this life are the result of man's original disobedience to God and that they are not worthy to be compared with the joys to come."

In referring to certain abuses and disorders encountered at times in the medical profession, the Delegate reminded his audience that whenever an attempt is made to build up a science which denies or disregards the existence of God crimes are multiplied among men who have recourse even to medicine and surgery to multiply them. "Hence," said the Delegate, "although medicine and surgery are directed to preserve and increase life, they are employed instead by some to destroy and prevent it by abortions and by other sinful practices which impede life and contravene the laws of nature. God's right over life is seriously infringed upon by these practices, and what should be the means and instrument of life becomes the means and instrument of its destruction. These practices are deviations from the correct path of science; they are grave abuses and social disorders; they are prompted by a gross materialism which is detrimental not only to the individual, but to family life and society as well."

His Excellency concluded his remarks by pointing out how fortunate the students present were in being privileged to make their course in a Catholic school where Christian morality and the best traditions of the medical profession are uncompromisingly upheld.

The Call of Catholic Social Service

"CHRISTIANITY put into practice" is the definition of the term social service which appears in a recently published folder explanatory of the work of the National Catholic School of Social Service, conducted in Washington, D. C., under the auspices of the National Council of Catholic Women. The data presented in the folder furnish interesting and enlightening information on the need for trained Catholic social workers, on the ever increasing opportunities in the field of social service, as well as impressive facts concerning the accomplishments of the N. C. S. S. S. to date and suggestions for the increase of its effectiveness and for the safeguarding of its future.

It is pointed out that the depression and long-continued unemployment have increased the need for trained workers. This need must be supplied, to mention only a few agencies, to charity organizations; to hospitals and health clinics; to agencies for child placing, child guidance, recreation; to volunteer organizations which share in community chest funds; to the courts in probation work; to the federal and state governments in handling emergency relief programs. Many of the poor who need relief are Catholics. Many of the organizations and institutions that need trained service are Catholic organizations and institutions. They need trained Catholic social workers.

TO MEET this need the N. C. S. S. S. came into existence in 1921. These facts concerning the school are set forth in the folder in question: It is exclusively a graduate school, all students must have completed the four-year course and received a degree from an accredited college. Its purpose is to train Catholic leaders. It is affiliated with the Catholic University of America as an integral part of its Graduate School. Its students may qualify for an M.A. from the Catholic University of America. It has on its faculty several members of the faculty of the Catholic University of America. Its director and resident faculty members are experts in their various fields. The medical lectures of its Hospital Social Service course are given by faculty members of the Georgetown University School of Medicine. The National Catholic School of Social Service (since 1923) is a member of the American Association of Professional Schools of Social Work. Graduation from the school is sufficient qualification for membership in the American Association of Social Workers. The National Catholic School of Social Service is the only resident social service school in the United States. Its students enjoy a unique opportunity for spiritual and academic culture as well as for valuable experience in community living and social adjustments.

Up to the present time, the school has trained and put into the field 284 capable social workers who are engaged in every type of social work in the United States and her insular possessions. A number of its graduates are members of religious communities who are filling most important executive positions in hospitals and other institutions throughout the country.

THE folder makes the point that in these critical times the N. C. S. S. S. has not been able to create a sufficient supply of graduates to fill the need for them, nor to meet the urgent requests from Catholic organizations for trained workers. It is further pointed out more students are willing to enroll for training and service but that they do not have the means to finance their two years' training. Some must be helped to meet the needs: some must be met half way. Some require scholarships: some require loans.

This situation is not peculiar to candidates for the National Catholic School of Social Service. No graduate school is supported on tuition fees. Every graduate school must have an adequate endowment or a maintenance fund. Without an endowment, the National Catholic School of Social Service suffers a severe handicap in caring for worth-while students.

Thus the folder properly makes suggestions for contributions. First of all there is needed a maintenance fund sufficient to enable the school to carry capable students on loan scholarships. These scholarships can be accumulated through special gifts from interested individuals and organizations for loan scholarships, annual scholarships and endowed scholarships.

SEVERAL endowed scholarships have already been provided. There is also need, it is stated, for endowed fellowships, of $20,000 each, yielding sufficient to meet the full cost of a student's two years of training. Several Catholic organizations are building up fellowships. None, as yet, is fully completed.—(*Turn to page* 17)

What About Industrial Recovery?

IN the opinion of Monsignor Ryan, director of the N. C. W. C. Social Action Department, prospects for our immediate industrial recovery are far from reassuring. It is admitted on all sides that purchasing power in the hands of the present 10,000,000 unemployed is fundamental to any return to a normal economic condition. Answering the question: "How can this purchasing power be supplied?" Monsignor Ryan states: "First by providing at least five billion dollars a year for three years to carry on public works, thus enormously increasing employment both directly on the public projects and indirectly in private industries; and secondly, by gradually reducing the working week to thirty hours in order to increase the total volume of wage payments."

By Rt. Rev. John A. Ryan, D.D.

DESPITE some favorable indications, the prospects of industrial recovery or even of a steady movement in that direction, are still far from reassuring.

Since the middle of last September, the general level of business has risen at an average rate of 4½ per cent a month; nevertheless, it is still 11 per cent lower than it was in July, 1933. If the recent rate of improvement should continue, the index of business activity would reach the 1929 figure about the middle of next October. Nevertheless, this result would not represent satisfactory conditions; for in 1929 there were upwards of three million workers unemployed. Since that year, the productive capacity of our industries has increased between 10 and 25 per cent. It is not improbable that business at the 1929 level would mean as many as five millions unemployed.

Unfortunately, it is quite unlikely that business will continue to improve at the rate of 4½ per cent a month during the coming spring and summer. Prophecy is a dangerous and thankless exercise, but conditions and trends seem to be the same now as they were at the end of last May, when I forecast a decline in business activity from then until the beginning of September. As a matter of fact, the declining process continued until the middle of that month. Now, as last May, the temporary increase in the demand for goods has become fully supplied and is about to be converted into a decrease. This condition seems to have already arrived in the steel industry, which suffered a falling off in operations in the week ending February 9.

OF course, the fundamental and enduring cause of our slow industrial recovery is the lack of purchasing power in the hands of millions of our people who would buy enormous quantities of goods if they had the money. The purchasing power of the ten million who are still unemployed is restricted to the meagre sums of money which they receive by way of a dole, or of relief. Until the Government does something to multiply this purchasing power at least three times, business cannot greatly improve, for the simple reason that it cannot sell adequate quantities of goods.

According to present indications, the Government, that is, the Congress and the President, will not adopt the measures necessary to provide this amount of purchasing power. Therefore, the rise in the general level of business, which has been almost continuous since September 15, will in all probability soon be supplanted by a movement downward—unless the Supreme Court decision in the Gold Clause cases is followed by widespread inflation.

THE disagreement between those of us who take this view of the industrial situation and those who think that improvement will somehow continue is fundamental. No reconciliation or compromise is possible between these two views and viewpoints. The older theory, which is still accepted by the great majority of business men and has not been sufficiently discarded by the present Administration, is that depressions and recovery come about automatically; that in order to attain and keep prosperity it is only necessary to produce goods and provide plenty of credit for production. The opposite theory holds that large production will not automatically bring about sufficient consumption, and that deliberate efforts must be made to put sufficient purchasing power into the hands of those who will use it in exchange for consumption goods. If the masters of industry have not the good sense to distribute sufficient purchasing power to the masses the deficiency must be supplied by governmental action.

Referring to these two theories in an article published in the *New Republic,* February 20, 1935, the distinguished British economist, John Maynard Keynes, writes: "The gulf between these two schools of thought is deeper, I believe, than most of those on either side of it realize." This judgment is even truer of

economic thinking in the United States than in Great Britain. Mr. Hoover's administration accepted the older theory and strove to get the country out of the depression by providing easy credit in order to stimulate more production. As we know only too well, that attempt was a disastrous failure.

UNFORTUNATELY, the same theory has been toyed with occasionally by the present Administration. The condemnation of the bankers for not making loans easier to industry; the endeavor to get business men to borrow from the RFC and the Federal Reserve Board, the enormous "ballyhoo" carried on by the Federal Housing Corporation to facilitate and accelerate loans for house repairing and house building; the encouragement given to the assumption that a great revival of the capital goods industries is desirable and possible—all these are illustrations of misplaced reliance upon the production and credit theory of emerging from the depression.

These attempts have all failed for one simple reason: Men do not want to borrow money to finance production for which there exists no adequate purchasing power; nor do they seek loans, even on easy terms, to improve or build houses when they have no good prospect of being able to repay the amounts borrowed. The concessions to the older theory by the present Administration are in sharp conflict with its efforts to increase the purchasing power of the masses. We cannot travel in opposite directions at the same time.

What then should Congress do to put more purchasing power in the hands of those who would use it? Two things: provide at least five billion dollars a year for three years, if necessary, to carry on public works, thus enormously increasing employment both directly on the public projects and indirectly in private industries; and gradually reduce the working week to thirty hours in order to increase the total volume of wage payments. So far as urban industries are concerned, there are no other ways by which an increase in their activities can be profitably achieved or justified. It would seem to be an elementary proposition that production cannot and will not be long continued unless the products are sold. Equally elementary is the proposition that the products will not be sold unless sufficient purchasing power is put into the hands of those who desire to buy. These are mainly the ten million unemployed.

PRECISELY because I am afraid that these measures will not be adopted, I feel almost certain that the business improvement of the recent months will not be continued in the months immediately ahead of us.

At the end of one of his most famous dissenting opinions some three years ago, Justice Brandeis wrote this sentence: "We must let our minds be bold." To enact the two measures that I has just suggested would require courage on the part of our legislators; to support them would require not only courage but the abandonment of long cherished theories on the part of business leaders. Several United States senators desire to cut in two the four billion dollar appropriation for work relief recommended by the President. They fear the bad effect of so much borrowing upon government credit. Apparently they are not so much concerned about forcing millions of their fellow citizens to subsist on an inadequate dole. The Chamber of Commerce of the United States also demands that the appropriation be reduced by two billions and for the same reason, fear of a prolonged government deficit.

In passing it should be noted that public works have not yet received a fair trial. Only a little more than one fourth of the $3,300,000,000 appropriated in June, 1933, had been actually expended, paid out for labor and materials, at the end of September, 1934. This was the record of more than fifteen months. At the end of 1934, the total amount expended since June, 1933, for public works of all sorts, through loans as well as outright grants, was only a little in excess of two and one-half billion dollars. This sum covered expenditures by the Civil Works Administration and the Civilian Conservation Corps, emergency housing and loans to railroads, in addition to what are commonly known as PWA disbursements. In the years 1928 and 1929, the money spent for construction of various kinds by public authorities and by private persons and corporations aggregated at least three times two and one-half billion dollars. It is small wonder, then, that the public works actually executed since June, 1933, have made a relatively feeble impression upon employment and business.

LEGISLATORS and business men alike seem to think that they are suggesting an insuperable obstacle to adequate appropriations for public works when they ask, "where are we going to get the money?" Here are three answers: The national income in 1929, that is, the value of the goods and services produced that year, amounted to almost ninety billion dollars. The national income for the year 1934 has been authoritatively estimated at fifty-two billion. Here is a potential forty-five billion dollars, and this is many times the amount recommended for expenditure upon public works. Again, there are some thirty billion dollars on deposit at the present time in the national banks. This proves that even in hard times there exists a social surplus of which a small part would be sufficient to meet this horrendous governmental deficit. The final answer is heavier federal taxes upon incomes, inheritances and excess profits.

Whichever theory, the antiquated or the realistic, is adopted by the Government, the country will face great risks. But those attending the gov- (*Turn to page* 17)

HEALTH *in the* CONSERVATION CORPS

By James J. McEntee

THIS magazine in previous issues has called the attention of its readers to the splendid work of the Civilian Conservation Corps and especially to the concern on the part of our bishops and priests for the religious welfare of the thousands of Catholic young men enrolled therein. The CCC is approaching the beginning of its third year with the prospect of more than a million enrollees between the ages of 18 and 25 years. Approximately one-third of this number will be Catholics. Knowledge of the far-reaching benefits which are accruing to the men personally, to their families, and to the country as a whole, so interestingly related herein by the assistant director of the Emergency Conservation Work, should make our people more willing than ever to cooperate with the civil and ecclesiastical authorities in the problems which they are called upon to solve.

THE Civilian Conservation Corps reforestation program, as it begins its third year in expanded form on April 1, next, can point with justifiable pride to an astonishing record of accomplishment, not only in the field of unemployment relief and the conservation and development of our timber and soil resources, but in the improvement of national health.

I believe that everyone is familiar with the results which have been attained in the relief of acute distress in our large cities and in smaller communities through supplying employment to large numbers of young men who in turn have utilized their $30-a-month cash allowance to care for mothers, fathers and other dependents at home. The public at large is well acquainted with the vast amount of forest and park improvement, conservation and protection work that has been done in the nation's forests and fields by the young forest workers. There is not so much general knowledge, however, regarding the scope and importance to the nation at large of the work that the CCC has done in building up the national health through supplying healthful outdoor work and plenty of wholesome food to undernourished young men and in providing new recreational opportunities to millions of Americans, including large numbers of low-wage urban dwellers.

WHEN the Emergency Conservation Work program was first initiated in April, 1933, by Presidential executive order, the major objectives were the relief of unemployed, the conservation of natural resources both for the benefit of present and future generations and the removal of a vast army of unemployed young men from the discouraging surroundings of depression-hit homes and villages and city streets. While it was recognized that the program could not but have an important effect upon the health of the young men and others sent to the camps, few realized the full importance of the part the CCC program was to play in opening up new health opportunities for millions of Americans, both during the time that the camps were in operation and in the years to come.

The health gains have been registered in several ways. The most apparent improvements in health are those which have taken place in the enrollees during the first few months they have spent in the outdoors after enrollment. During the two years that the forest camps have been in operation, approximately a million men, all unemployed and the great majority of them youngsters between the ages of 18 and 25, have been placed in CCC camps. Amazing health gains have been registered by these tenderfoot forest workers. The camp diet of wholesome food, lots of hard work and fresh air and plenty of sleep has built up the physiques of the men and increased their average weight by from 7 to 12 pounds. In virtually all cases the health gains have been accompanied by an improved mental outlook, a saner viewpoint on life and a new determination to fit themselves to obtain and hold permanent employment in the workaday world.

ALL possible precautions are taken to look after the health of the men in the forest camps. They are given careful physical examinations before being enrolled and periodic examinations as long as they are in the corps. Medical officers assigned by the office of the Surgeon General of the War Department take every precaution to secure proper camp sanitation and a safe water supply. The men are taught to look after their teeth and their general health. Dentists examine the teeth of enrollees and in thousands of cases remedial action has been taken which has been followed by marked health improvements. The work is hard, but the men are not required to overdo. Wherever possible, the men receive three hot meals a day. They are permitted plenty of time for recreation and the sports activities that have developed in the camps is one of the big features of camp life.

Not the least of the health improvements are those which will come from the teaching of new health and sanitation habits to hundreds of thousands of young men whose influence will be felt in hundreds of communities for years to come.

PROBABLY the greatest long-time health gains which can be attributed to the CCC are those which are flowing and will continue to flow from the recreation development program that has been under way for the past two years. A glance at the record of work completed by the men of the corps as well as a study of the formal reports made by officials of the Forest Service and the National Park Service discloses the amazing progress that has been made in enhancing the recreational values of our national and state parks, our national forests and park areas within striking distances of large centers of population. The reports show that as a direct result of the CCC program, states have been encouraged to add to their state park areas and to develop existing state parks so as to make them more accessible to the general public. Thousands of acres of national forest lands have been improved for recreational use through the installation of camp and sanitation facilities. Great improvements have been made in the camp ground facilities of national parks.

The recreational development program was undertaken in the full knowledge that there is a rapidly growing need for outdoor recreation in this country due to the increasing leisure caused by changes in employment, the increasing proportion of our population living in congested areas and the shortening of working hours. We have paid especial care to the needs of low-income urban groups, for whom any program for recreational areas must provide open spaces near their homes. There is a notable need for well-planned systems of state parks and we have done all we could to stimulate the states to acquire new acres. The work program now includes development work in hundreds of state parks.

THE recreation work that has been done and is now in progress on an enlarged scale includes the building of better protection into the half-billion acres of forest lands still existing in this country, the improvement and stocking of fishing streams, roadside beautification, construction of thousands of miles of truck trails, minor roads, horse trails and foot paths through areas rich in scenic and recreational values, construction of cabins in certain park areas, the installation of water and sanitary facilities and even the construction of lakes. It also involves the development of camp and picnic grounds and the construction of simple shelters, picnic tables, outdoor fireplaces, recreational lodges and places for boating, swimming and controlled fishing.

In a recent discussion of the value of the recreational work, Director Fechner called attention to the great strides the CCC men have made in furthering the conservation program.

"A vast amount of improvement has been made in recreational facilities in the national parks," he said. "The enlargement of the trail systems, the increase of camping grounds, the construction of permanent park structures, the installation of park highway safeguards and many other features were not only definitely seen and enjoyed by the 1934 National Park Year visitors, but will be of specific benefit to visitors to the parks and monuments for years to come.

"IT IS pertinent to add that the President's program, in addition to enhancing greatly the usefulness of state parks already in existence, has been responsible for additions to state park acreages throughout the country, and even for the inauguration of state park systems in states not previously affording facilities of this type to its citizens.

"The recreational value of the 162 million acres of national forest lands in this country has been greatly enhanced by the work of the Civilian Conservation Corps during the past 22 months. Areas rich in scenic and recreational values as well as wild life, timber and other values are being developed rapidly by CCC men for the use and enjoyment of the general public.

"More than 35,000,000 people visited the national forests during the year 1934. Under the direction of the Forest Service, the CCC has completed a large amount of camp ground improvement work within the 148 national forests of the country. Altogether about 13,000 acres of camp ground have been improved and there are now more than 2,500 public camp grounds in the national forests provided with sanitary facilities."

THE new state park development carried on with the assistance of the Civilian Conservation Corps has covered large sections of the country. Areas ranging from the splendid Palisades Interstate Park of New York to the long-neglected but picturesque banks of the old Illinois and Michigan Canal have benefited from the program.

The Palisades Interstate Park, established in 1900 to preserve the famous Palisades of the Hudson, is perhaps one of the outstanding state parks in the northeastern part of the country. Located as it is near one of the greatest metropolitan areas of the world, it provides outdoor recreational facilities for thousands of city dwellers of New York and New Jersey. Picnic sites, athletic fields, swimming pools and nature trails are available for use by the public. In the winter, the park is used extensively for skating, tobogganing and skiing. The outstanding characteristic of this splendid park of more than 47,000 acres is the wild and rugged nature of the scenery. Valleys are deep and heavily

forested, and lakes provide many thousands of acres of water surface. The park is administered by a joint commission composed of representatives of New Jersey and New York appointed by the respective governors of these states with the approval of the legislatures.

In the southeastern section of the country one of the outstanding park acquisitions is located in Virginia. This is the Seashore State Park at Cape Henry, where the first permanent English settlers landed at the end of their famous voyage and tied their boats to the trees while they went ashore to found Jamestown. The park is interesting from a scientific as well as historical viewpoint, for the sand dunes of the area are heavily covered with an astonishing variety of trees and plants.

Among the many parks and recreational areas being developed in the Middle West, one of the most outstanding is the development of the Skokie Valley lagoons. Through the work of the Civilian Conservation Corps, thousands of acres of swampy marsh land have been reclaimed and made into a park area for the use of residents of Chicago and the surrounding territory. Areas of natural beauty are being opened up to visitors through construction of foot trails, parking spaces are being constructed and landscaped and many other improvements completed to increase the recreational value of the area.

ANOTHER development being carried on by the CCC near Chicago is the clearing out and beautification of the old Illinois-Michigan canal, a remnant of the barge-canal era which had been overgrown and almost lost to sight as a result of long years of neglect.

Among the state parks in the far west are the Custer State Park in the Black Hills of South Dakota, a rugged area of 120,000 acres frequented by buffalo, mountain sheep and goats, large herds of deer and elk and other big game animals, and several beautiful parks in Texas, including an area of 105,000 acres in the Chisos Mountains which is enhanced by its nearness to old Mexico.

Widespread Response to Annual Catholic Press Month Appeal

THE warning that the Catholic household from which Catholic papers and magazines are absent "is on its way to a lessened, if not a lost, Faith," issued by the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the N. C. W. C. Press Department, was the prelude to numerous other sound and convincing expressions uttered during February to emphasize the necessity and importance of the Catholic press.

Bishop Boyle's words were contained in his Catholic Press Month message made available to Catholic publications through the *N. C. W. C. News Service.* Archbishops and bishops in all sections of the country illuminated other phases of the Catholic press' value in special letters which they directed to the priests, religious and laity of their sees. The first two weeks of February saw some twenty-five letters on the Catholic press issuing from the pens of as many ordinaries.

Bernard Vaughan, editor of *The Catholic Bulletin,* of St. Paul, Minn., was selected to head the 1935 Catholic Press Month Committee of the Catholic Press Association. Working in cooperation with this committee, the *N. C. W. C. News Service* sent out each week a large amount of material to assist in the conduct of Press Month campaigns to be printed in various Catholic publications, and to aid Catholic Press Month speakers.

One of the most impressive developments of this year's observance of Catholic Press Month was, of course, the re-direction of public attention to the recent declaration of His Holiness, Pope Pius XI, that the press is a great, if not the greatest, power of our times. Added to this, were other new evidences of the Holy Father's deep and continuing interest in the progress of the Catholic press, some of them being gracious expressions of solicitude uttered with direct reference to Catholic journals and journalists in the United States.

In another special Catholic Press Month message disseminated through the *N. C. W. C. News Service,* Joseph J. Quinn, editor of *The Southwest Courier* and president of the Catholic Press Association, declared that cooperation with the Catholic press is essential to the advance of Catholic Action. Frank A. Hall, director of the *N. C. W. C. News Service,* in a Press Month article, proposed to readers that the phrase "Support the Catholic press" be "turned inside out" and that they consider "the Catholic press as supporting *you.*"

CATHOLIC ACTION, organ of the National Catholic Welfare Conference, devoted a large part of its January and February issues to Catholic Press Month. The January issue of the magazine carried an especially prepared study topic—"The Catholic Press and the Family," a review of the "Catholic Press in 1934" and two other feature articles. The February issue printed in full Bishop Boyle's letter, a special article on the "Nature and Extent of Catholic News," and other articles helpful in development of a proper appreciation of the part of the Catholic press in the field of Catholic Action.

In its Catholic Action program series, the N. C. W. C. Department of Social Action made available to 150 Catholic seminaries, colleges and universities, Newman clubs and Catholic high schools and academies a comprehensive program for the observance of February as Catholic Press Month. This program was made available for use in conjunction with the study club outline in CATHOLIC ACTION magazine.

The National Council of Catholic Men and the National Council of Catholic Women urged upon their affiliates participation in observances of Catholic Press Month and made available a considerable amount of literature to help with this participation.

Editorials and special articles appropriate to Catholic Press Month were disseminated in considerable number, and the activities sponsored by dioceses and Catholic publications themselves were many and varied. In not a few archdioceses and dioceses, the ordinaries gave their personal and practical cooperation to drives to increase the circulation, the advertising and general influence of Catholic publications, calling upon their pastors to head committees for this purpose in their respective parishes. School children participated in Catholic press campaigns in some dioceses, impressive exhibits were held in others, rallies and "Catholic Press Nights" were held in still others, special editions were issued by Catholic papers, and the cause of the Catholic press was preached from the pulpits, to which it has been called an indispensable auxiliary.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Committee

MOST REV. EDWARD J. HANNA, D.D., Archbishop of San Francisco, chairman of the committee and of the Executive Department; MOST REV. THOMAS F. LILLIS, D.D., Bishop of Kansas City, vice-chairman, and chairman, Department of Catholic Action; MOST REV. JOHN G. MURRAY, S.T.D., Archbishop of St. Paul, treasurer, and chairman, Legal Department; MOST REV. JOHN F. NOLL, D.D., Bishop of Fort Wayne, secretary and chairman, Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., S.T.M., Archbishop of Cincinnati, chairman, Department of Education; MOST REV. ARCHBISHOP EDWARD MOONEY, D.D., Bishop of Rochester, chairman, Department of Social Action; and MOST REV. HUGH C. BOYLE, D.D., Bishop of Pittsburgh, chairman, Press Department.

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The MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; the MOST REV. JOHN B. PETERSON, Bishop of Manchester; the MOST REV. EDWIN V. O'HARA, Bishop of Great Falls; the MOST REV. EMMET M. WALSH, Bishop of Charleston; the MOST REV. JOSEPH F. RUMMEL, Bishop of Omaha; the MOST REV. EDWARD F. HOBAN, Bishop of Rockford; the MOST REV. JOHN A. DUFFY, Bishop of Syracuse.

REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Greetings of N. C. W. C. Bishops and Staff Sent Holy Father on Coronation Anniversary

ON THE occasion of the thirteenth anniversary of the coronation of His Holiness, Pope Pius XI, which took place February 12, filial greetings were sent to the Holy Father by the Most Rev. Edward J. Hanna, Archbishop of San Francisco and chairman of the Administrative Committee of the N. C. W. C., on behalf of the bishops and assistant bishops of the N. C. W. C. Administrative Committee, and by Very Rev. John J. Burke, C. S. P., S. T. D., general secretary of the N. C. W. C., on his own behalf and that of the entire staff of the N. C. W. C.

His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, cabled the Holy Father's deep appreciation of the homage conveyed in both messages and most graciously sent the Apostolic Benediction to the staff of the N. C. W. C.

Monsignor Ryan Delivers Benediction at Dedication of Department of Labor Building

THE Rt. Rev. John A. Ryan, director of the N. C. W. C. Department of Social Action, delivered the following Benediction at the dedication of the new United States Department of Labor Building, the ceremonies of which took place in Washington, D. C., February 25, 1935:

"Almighty God, Creator of heaven and earth, Creator of men, bless, we beseech Thee, this glorious edifice. We recall today the words of the Psalmist: 'The heaven of heavens is the Lord's, but the earth He hath given to the children of men.' We know that Thou hast made the earth for *all* Thy children. But we may not forget the primordial sentence: 'In the sweat of thy face shalt thou eat thy bread, till thou return to the earth out of which thou wast taken.' We recall, too, the injunctions of Thy great Apostle: 'If a man will not work neither shall he eat,' and, 'every man shall receive his own reward according to his own labor.'

"We trust, O Lord, that we are not presumptuous when we invoke these great pronouncements of Holy Writ in support of the following principles: our land and our resources are destined for *all* our people; private owners are merely stewards of this divine inheritance; faithful stewardship would permit and enable every willing laborer to live as a human person, as a creature made in the image and likeness of God and redeemed by the blood of Christ; and the public authorities are under solemn obligation to enforce these righteous principles.

"We believe, O Lord, that all these principles are implicit in the spirit and purposes of the Department of Labor. We beg Thee, O Lord, to inspire and guide all Thy public servants who are charged with the responsibilities of this Department. Infuse them with light and courage to apply and effectuate these great truths, even more faithfully in the future than in the past. Graciously extend Thy all-powerful help to the Honorable Secretary and all her co-workers, to our beloved Chief Magistrate and to the Congress. May they all, working loyally together, cause Thy justice and Thy charity to dominate and permeate all the relations of industry and labor. Through Christ, our Lord. Amen."

Dr. Guilday, Former War Council Executive, Named Monsignor by His Holiness, Pope Pius XI

IN RECOGNITION of his outstanding work in the field of Church history, His Holiness, Pope Pius XI, has named Rev. Dr. Peter Guilday, head of the Department of American Church History at the Catholic University of America, Washington, D. C., to be a Domestic Prelate with the title of Right Reverend Monsignor.

Monsignor-elect Guilday has had a distinguished career in the priesthood. Educated in St. Charles Seminary, Philadelphia, the Universities of Louvain and Bonn in Belgium, Dr. Guilday, following extended research studies in France, Spain, Italy, England, and Ireland, was appointed to the faculty of the Catholic University of America in 1914, confining his lectures to modern history and later to American Catholic history. In anticipation of the latter work, Monsignor Guilday founded the *Catholic Historical Review* in April, 1915, as a means of arousing nation-wide interest in this field.

With the entrance of the United States into the World War, new duties came to Dr. Guilday. He became secretary of the National Committee on War Records of the National Catholic War Council, of which committee the Rt. Rev. Msgr. H. T. Drumgoole, of Philadelphia, was chairman. This committee inaugurated a work which later, under the National Catholic Welfare Conference, created archives which now contain the service records of more than 825,000 Catholics in the armed forces of the United States during the World War, as well as a great many other valuable records concerning Catholic participation in Amer-

ica's prosecution of the war. Another valuable service which Dr. Guilday performed for the N. C. W. C. was the editing of its volume entitled the "National Pastorals of the American Hierarchy." His other historical works are well known.

CATHOLIC ACTION, to which under its former title—the *N. C. W. C. Review*—Dr. Guilday was a frequent and valued contributor, heartily congratulates him upon the distinguished and well deserved honor that has come to him and wishes him many years of health and fruitful labor in the field in which he has so notably served his Church and Country.

Work of Legion of Decency Lauded in Vatican Journal Article

DECLARING that American Catholics, responding to the call and program of the Episcopal Committee on Motion Pictures, have set an example of generosity and concord in a noble and truly apostolic work, the Rev. M. Barbera, S.J., writing in *La Civilta Cattolica*, a Jesuit fortnightly published in Rome, appraises in most complimentary terms the work of the American Legion of Decency. Father Barbera's article has been reproduced in condensed form on the special cinema page of *L'Osservatore Romano*.

After a survey of the motion picture situation in general, its economic aspects, its relation to the press, censorship in various countries and pronouncements of His Holiness Pope Pius XI on the use and abuse of this wonderful invention, Father Barbera devotes the remainder of his article to the origin and development of the Legion of Decency in the United States. He cites the fact that whereas the American public is averse to government censorship or control of motion pictures, Protestants and Jews have joined with Catholics in this movement to improve the moral quality of pictures by refusing to patronize theaters where offensive productions are shown. He also narrates the steps taken by Hollywood producers to comply with the wishes of the patrons of motion picture theaters.

Father Barbera tells of the work being carried on by the bishops of the United States, both collectively through a committee of four bishops and individually in their respective dioceses. "Catholic Action (N. C. W. C.)," he continues, "through the indefatigable work of its general secretary, the Rev. John Burke, C.S.P., is furthering the campaign through various means, notably through publications and plans for conferences intended to enlighten Catholics and others on the grave question of the motion picture. The Catholic press also is supporting the great work for the moral betterment of the cinema."

Archbishop Pizzardo's Conferences Now Available in N. C. W. C. Booklet

IN PUBLISHING during the past month in booklet form the "Conferences on Catholic Action" by Archbishop Pizzardo, which have been appearing in CATHOLIC ACTION since December, 1934, and which conclude in our present issue (see pp. 15-17), the N. C. W. C. has made available perhaps the most important exposition of the Catholic Action Apostolate that has thus far appeared, excepting only the pronouncements of Our Holy Father himself.

It should be remembered that Archbishop Pizzardo, who is director of Catholic Action in Italy, was especially delegated by the Supreme Pontiff to prepare these conferences, following a request received from the president of the International Union of Catholic Women's Leagues that the Catholic Action Apostolate be better understood by its members. That His Holiness selected the right interpreter of the movement will be evident to all who read in this booklet his clear and comprehensive explanation of all that Catholic Action implies.

The titles of the four chapters of the booklet are indicative of the scope of Archbishop Pizzardo's discussions: (I) *Meaning and Nature;* (II) *Organization, Training of Leaders, Part of the Laity;* (III) *Constituent Elements, Place of Organizations and Their Activities, Principles of Coordination;* and (IV) *Relation to Politics, Respective Goals of Religion and Civil Society, the Catholic Duty Toward Each.*

Every Catholic, particularly every Catholic leader in organization or study club work, owes it to Our Holy Father, who has called the Catholic Action Apostolate "the apple of his eye," and particularly to his Church, to his Catholic organization and to his own Catholic mind and conscience, to know what Catholic Action means to religion and civil society; what it means to his own personal Christian life. Archbishop Pizzardo's conferences make these objectives clear and the obligation of Catholic Action inescapable to any true Catholic.

It is to be hoped that this timely and most authoritative booklet will have a wide circulation, study and discussion among the clergy and laity of our country.

Bishop Schrembs Issues Call for Seventh National Eucharistic Congress

CALLING attention to his appointment at the 1934 annual meeting of the archbishops and bishops of the United States as episcopal promoter of Eucharistic congresses in the United States, the Most Rev. Joseph Schrembs, Bishop of Cleveland and for 15 years episcopal chairman of the N. C. W. C. Lay Organizations Department, has issued a call for the Seventh National Eucharistic Congress of the United States to be held in his see city, Cleveland, Ohio, from Monday, September 23, to Thursday, September 26, 1935.

Bishop Schrembs' proclamation recalls the very successful Sixth National Eucharistic Congress held in Omaha under the sponsorship of Most Rev. Joseph F. Rummel, Bishop of Omaha, and to the large attendance thereat of the hierarchy, the clergy and the laity. "The earnest endeavor of the promoters," Bishop Schrembs states, "the respectful attention and the hearty cooperation of non-Catholics, and the general loyalty and devotion manifested on all sides bore eloquent testimony to the faith and love of American Catholics for the Blessed Eucharist as the central mystery of our holy Faith."

The clergy and laity of the United States should keep the dates of the Cleveland Congress in mind—September 23-26, 1935. These are certain to be days whose events will in years to come bear testimony to the militant faith of Bishop Schrembs and the hundreds of thousands of Catholics in the United States who will join with His Excellency in a national demonstration in honor of our Eucharistic Lord.

"THE CHURCH IN MEXICO PROTESTS"

The N.C.W.C. pamphlet bearing the above title is being distributed in quantities by pastors and Catholic organizations. Help put the facts which this pamphlet presents before our American people!

Catholic Women's Federations Outside *the* United States

THE following are brief summaries of the activities of some federations of Catholic women outside the United States as reported at the ninth international council of the International Union of Catholic Women's Leagues held last year at Rome. These summaries were furnished to Catholic Action *by Miss Mary G. Hawks, a delegate to the Rome meeting of the International Union from the National Council of Catholic Women.*—The Editor.

Federation of the Catholic Women's Works of Hungary

This organization is the semi-official agency of Catholic Action in Hungary. Eleven major organizations and thirty-three smaller ones form the membership of the federation. They collaborate with religious congregations, altar societies and Third Orders, thereby grouping the mistresses of houses, employes, governesses, university students, young people and Sisters of Social Service.

The Central Bureau is divided into sections corresponding with the study commissions of the International Union of Catholic Women's Leagues. The executive committee, which is composed of the presidents of the different affiliated works, meets monthly. A constant effort is made to secure additional affiliations. Among the activities may be cited:

Conferences on education as suggested by the reports of study commissions of the I. U. C. W. L.; a Catholic seminar of the Municipal Social School; an annual course on social work; interpretation of the Encyclicals *Rerum Novarum, Divini Magistri, Casti Connubii, Quadragesimo Anno;* conferences on modern problems; newspaper articles; social conferences for religious; the spread of sacred music through liturgical concerts; Catholic women's days.

The Youth Section is organizing the collaboration of all youth organizations through a common council.

The Section on Organization has set up a course in practical charity. *The Social Section* has organized a series of social conferences for the students of the higher grades. *The Monthly Review* tries to cover all the interests of the affiliated organizations.

The federation offers its services to aid any parish which is effecting Catholic Action organization. One organization—the *Association of Mistresses of Houses*—is specially devoted to the protection of the family—courses in religion, education, housekeeping, domestic economy, courses for domestic service, special libraries.

The association is organizing at present a Catholic bureau of pedagogical counsel for parents.

Catholic Action of the Women of Madrid

Because of the situation in Spain, the preparation of Catholic women for their civic duties is of primary importance.

The Social School of Catholic Action of the Women of Madrid carried special courses in political law for this purpose. Every province had its electoral women's organization for the education of the women to the responsibility of the vote. Before the 1933 elections, flying squads of women visited every village, instructing in the duty of voting and of voting for candidates not opposed to religion. As a result, this duty was performed by the women of Spain in a spirit of heroic self-sacrifice. Nothing deterred them. Faith is the stronger to meet the difficulties the new régime presented. Catholic schools and catechism classes have been organized to give children the religious instruction that has been suppressed in the government schools.

In the field of charity, Catholic Action of the women of Madrid has provided parish kitchens in the suburban slums of Madrid, where hundreds of meals are furnished daily.

Lithuanian Catholic Women

The headquarters of this organization is the common center of a federation of diverse Catholic women's organizations—women, young girls, university students, pupils of secondary schools, domestics, Third Orders, and the Association of Women for Spiritual Culture. More than 200,000 are in this federation.

The Organization of Catholic Women is the oldest unit of the group, with wide range of activity. It comprises:

The mother and child; the protection of young girls; social assistance; housekeepers' section; schools for homemakers; homes; asylums for young girls and kindergartens.

The organization numbers 300 circles and its organ is read widely, especially by the mass of the people among whom it has its largest membership.

The Association of Young Girls has a membership of 50,000—equal to that of the older women. The religious, civic, and family cultivation of its membership is the chief objective. Sport holds an important place in the program. The association is very popular—especially with young people in the country.

The Associations for University Students and Pupils of Secondary Schools have for their motto: "To restore all things in Christ." They have an organ addressed to intellectuals.

The Association of Women for Spiritual Culture is specially devoted to teaching and works of charity. They maintain several model schools for secondary and

(*Turn to page* 23)

Conferences *on* Catholic Action

By Most Rev. G. Pizzardo, Spiritual Director of Catholic Action in Italy.

IT IS with the greatest satisfaction and pleasure that CATHOLIC ACTION presents herewith the fourth and concluding article in a series the subject matter of which formed two most important conferences on Catholic Action addressed by a specially designated representative of our Holy Father and a member of the Papal Secretariat of State—the Most Rev. Giuseppe Pizzardo, titular Bishop of Nice and Spiritual Director of Catholic Action in Italy—to the delegates of organizations forming the International Union of Catholic Women's Leagues at their meeting in Rome, Italy, March 29-30, 1934. Archbishop Pizzardo was invited to give these addresses in response to a request of His Holiness, Pope Pius XI, to the president of the International Union that its members make the Apostolate of Catholic Action better understood. We earnestly request the careful reading, study and discussion of this most enlightening and comprehensive explanation of Catholic Action and all that the term implies.

The four articles are now available at N. C. W. C. headquarters in booklet form. (See announcement, page 24 of this issue.)

IV. Relation to Politics; Respective Goals of Religion and Civil Society; the Catholic Duty Towards Each

CATHOLIC ACTION, according to the thought of the Holy Father, is collaboration in the hierarchic apostolate. It is the work of the laity, that is, so to speak, engrafted upon the hierarchy. On this condition, namely, that Catholic Action evidences these characteristics and is thus directed by the hierarchy, does the Pope recognize it as participation in the activity of the hierarchy and he protects and defends it as his own. Consequently, to understand the position of Catholic Action in relation to "politic" and to political parties, one must first see:

1. What is the relation of the Church to the State.
2. What is the relation of the Church to "politic" in general.
3. What is the relation of the Church to political parties.

The question of the relations between religion and "politic" is one of the gravest and most delicate that exists, especially since it is a fact that all men must, in conscience, profess religion and so belong to the Church, and must also, of necessity, belong to a civil society. They must work for the public welfare of their own country, and this cooperation, subjectively considered, is nothing else than politics in action, in the highest sense of that word.

Distinction Between Religion and Politics

Religion and politics are then two things entirely distinct in their essence, in their concept and also in life, that is to say, in their practical development. They are distinct but not entirely separate. On the contrary, we may say that they proceed side by side inseparably united, at least in their generic and universal sense.

The aim of the Church is good in the spiritual order, or better yet, in the supernatural and external order. Her proper function is to secure, by divine worship, the glory of God and the salvation of souls, that is, their external happiness. To arrive at this end, the Church uses also external and human means, but only in that measure in which such means are necessary, or at least opportune, to attain the spiritual or divine end.

The proper goal of civil society, or of the State, is natural, human welfare. This consists in the external order of human actions in the domain of the public good of the *polis,* of the city, ordained, consequently, for the profit of all citizens, that is, for their common prosperity, material, intellectual or moral.

This prosperity or common good cannot exist apart from the interior order of morality, without being in opposition to the reasonable and, therefore, the moral nature of man and without disturbing the external order itself.

Indeed, this prosperity does not consist only in assurance of a sufficiency for the life of the body, but even more in perfecting the life of the soul. This alone constitutes and completes the perfection of the whole man, not only in the material order, but also in the intellectual and moral order.

Christian Concept of the State

From this point of view, the Christian concept shows that the State, complete and independent society as it is, has an end subordinate to that of the religious society, which is the Church. Temporal happiness is subordinate to spiritual and eternal happiness. The State cannot be in opposition to this supreme end without failing in its own proper end. To further its own end, namely, common material welfare, the State should use its energies to further religion, which is the end of the Church, and for this reason, should sustain and aid every action of the Church that it may obtain its own supreme end.

In the same manner (observing proper proportions), what one says of the State in relation to the Church, one may in like manner say of the Church in relation to the State; that is, that the Church while striving

for the eternal good, far from neglecting the temporal good, should, on the contrary, use every effort to promote this good inasmuch as this good also, has been ordained by God as means to the eternal end.

The Church, then, defends and aids the State by furthering the aim of public prosperity. She does this by inculcating in everyone the practice of virtue, respect for law, and obedience to legitimate authority. She does it also, by inculcating in those exercising secular authority, justice, and moderation in the exercise of their powers, while at the same time recommending to citizens cordial cooperation for the public good.

Catholic Leaders and "Militant Politics"

Revealed in this light, the work of the Church has been confirmed and set in bold relief, many times by the utterances of the present Pontiff. It is his wish that the ministers of religion and their most immediate cooperators in the Catholic apostolate, namely, the leaders in Catholic Action, as a general rule refrain from all participation in "militant politics," that is, from contests, rivalries or strife of men or parties, in short, from all that is known as politics generally speaking. It is his wish that his best sons be also the best citizens and that they be prepared to cooperate in the public good, in work of administration or in the government of states, nations or peoples. In this, Pope Pius XI but echoes the voice of the Fathers of the Church and the apologists of old who defied emperors to find elsewhere than among Christians better soldiers, more righteous magistrates or more exemplary citizens.

In this sense, mingling in politics is not only *not forbidden* to anyone, but it is *a duty for all,* although the practical application may differ with conditions, states, persons and times.

Justice Requires Cooperation in Public Good

Participation in politics in the sense indicated is even a part of justice, at least of that justice called by philosophers "legal justice," which binds all members of the social organism to seek the common good of the body social and moral of which they form a part. This duty of justice to cooperate in the public good is made more serious and urgent by the duty imposed by Christian charity. This duty of real love of one's neighbor prescribes not just that one *wishes him well* but that one *must do the greatest good possible* to one's neighbor, and that because we must love our neighbor as ourselves, and do for him the good we would like to have done to us in accordance with the fundamental law of Christian charity. Christian charity is also a social virtue, *par excellence.* Now, no Catholic may be disinterested in politics, or, if one might use the word, to be "a-politic" in this sense, for that would be tantamount to declaring himself a stranger to or careless of the public good. For Catholic doctrine teaches that all should cooperate, according to their condition and ability, to insure political and temporal welfare.

On the other hand, effective participation in the direction, administration and government of public affairs, especially as they reveal themselves in strife, competition and rivalry between parties and between candidates—the thing that is commonly understood by the word "politics"—participation in this sort of thing is not the duty of all citizens; it is even expedient for a certain number of them not to have political aspirations.

First, one must insist on the word *politics* taken in its specific etymological meaning—*polis,* meaning city or nation—signifying the science and the art destined to attain the public good, and distinguished from the word *politics* taken in its ordinary meaning.

Politic in its general meaning means the application of principles which should inspire the life and the action of Catholics, governing and governed. It is the application of the principles of Christian sociology that ought to be at the foundation of every regime, the foundation of every honest party.

How can one apply and defend this politic? In many ways: by good example, the school, the press, the cinema, works of charity and benevolence, etc.

Political Parties as Means to Good Laws

One of the most effective ways is by good laws. The party, one must hasten to add, is an important means for realizing—in the constitutional forms of most states—the common good through an influence that it exerts on legislation. Every honest, lawful party, each with its own social theory, has its own idea of what constitutes the public weal and how it should be attained. One looks at it in one way, another in another. Sometimes the points of view are entirely different but they are always lawful, viewed in the light of the Church's doctrine. Consequently, the Church cannot support authoritatively one party or another, for that would mean taking part in the solution of problems, political, administrative or social, that are of a contingent and debatable order and belong therefore in the realm of free opinion.

I am not now speaking of parties based on a philosophy explicitly contrary to the doctrine of the Church—parties based upon theories contrary to the moral law and condemned by the Church. Although Catholic Action permits its adherents the freedom of belonging to lawful parties, provided that they keep in mind the honor due to their title of Catholic, it is natural that Catholic Action, even as the Church itself, should not mingle in the activity of any party. Prudence and justice demand that Catholic Action as such be not implicated in this question. They demand that Catholic Action leave to its Catholic adherents freedom to choose one party or another among those which are lawful. I insist on this word *lawful,* for it is entirely natural (if the Church, the hierarchy, which has so much responsibility, declares that a certain party is

to be opposed), for Catholic Action to be at its service.

In conclusion:

1. Catholic Action collaborates in a very important way with "politic" considered as a science or art that looks to securing the public good. It should propagate Catholic principles, which are at the foundation of every honest party and the supreme guide in every just regime.

2. Since there is an essential difference of objective, it is natural that the directing bodies be distinct. The circle of Catholic Action cannot be the circle of political action, or become the agent or the instrument of political parties, however excellent these parties may be.

3. As to the leaders of Catholic Action, their individual personality disappears almost entirely in view of the importance of the position they hold and through which their time and energy may be most effectively used, even for the national good. Consequently, it is not fitting that they should be at the head of political groups.

4. Members of Catholic Action are free to belong to lawful parties, that is, to those that give sufficient guarantee that Catholic members remain really Catholic.

5. In regard to parties, Catholic Action has the duty of diverting Catholics from the bitterness of party strife by uniting them under the banner of a higher ideal of the real social good, and, especially, of educating them in such a way that they will never place the interest of party, however pressing it may be, before the higher interest of God and souls.

Spiritual End of Catholic Action

These conclusions are stated in two papal documents of rather recent date: one, the letter of November 30, 1930, addressed by the Secretary of State to His Excellency, Mgr. Kordac, Archbishop of Prague; the other, the letter that the Holy Father sent on November 16, 1933, to the Patriarch of Lisbon, in which he said:

"Catholic Action has not a material end but a spiritual end. It is its nature, then, to keep itself, as does the Church herself, above and outside of political parties, for it is established, not to defend the particular interests of any group, but to secure the true good of souls by extending the Kingdom of Our Lord Jesus Christ, among individuals, families and society in general, and to assemble under its standards of peace, in a perfect and disciplined accord, all the faithful who are of a mind to come to the assistance of this tremendous apostolic effort.

"This does not mean that individually Catholics may never be a part of political organizations when such organizations in their programmes and aims can give the necessary guarantees for the safeguarding of the laws of God and of consciences. One may even add, that participation in public life involves a duty of social charity from the fact that every citizen should contribute as much as he can to the common good of his own nation. And when this participation is inspired by Christian principles, great good flows from it—not only for the life of society but for the life of religion as well.

"Therefore politics, though not taking part in the strict sense of the word, shall prepare its soldiers to participate in political affairs inspired with all the principles of Christianity, the only ones that may bring prosperity and peace to peoples. This will eliminate the condition—monstrous in itself, yet none too rare—where men who profess Catholicism have one conscience in their private lives and quite another in their public lives."

Share in Work of the Apostles

I congratulate you particularly for having listened to and followed the great voice of Pius XI calling you to this new crusade. Like the holy women of the Gospel, like the first co-workers of the Apostles, you will have contributed a great share in the establishment and organization of Catholic Action in the world, and will thereby have sealed the peace of Christ. And as you have shared so generously in the work of the Apostles, you will share also in their reward, in their eternal glory.

[CONCLUDED]

N. B.—*See announcement on page 24 of this issue.*

What About Industrial Recovery?

(*Continued from page* 8)

ernmental provision of purchasing power to the masses are incomparably smaller than those which are involved in a policy of drift and hoping against hope that somehow recovery will be brought about automatically. If recovery should follow upon the adoption of an adequate public works program and the thirty-hour week, the problem of paying for the deficit would be easy and simple. If recovery should not result from these measures, the country would be in no worse position than will certainly result from reliance upon the automatic method. In other words, there is a good chance that the public works and the thirty-hour method would be successful, while the failure of the opposite policy is about as certain as any future contingency in our complex industrial society. As between probable success and certain failure, it ought not to be difficult for any realistic person to make an intelligent choice.

The Call of Catholic Social Service

(*Continued from page* 6)

Endowing a chair at $50,000, is another suggestion for maintaining the annual cost of a single department. One chair is partly endowed. Another way of aiding the school is through the establishment of a foundation such as was made possible by the gift of the Daughters of Isabella of $100,000, the interest of which is to be applied to scholarships. Of the pledged amount, $20,000 has already been deposited to the credit of the endowment fund. Projects similar to "The Queen Isabella Foundation," it is pointed out, are worthy of the vision and generosity of national organizations of Catholic women.

Copies of the folder referred to may be obtained gratis from the N. C. C. W. headquarters office, 1312 Massachusetts Avenue, N. W., Washington, D. C.

March Study Topic—"The Catholic Family *and* The Community"

WITH this issue, CATHOLIC ACTION presents the sixth article of its 1934-35 series of study club discussions. These discussions, arranged by the N.C.W.C. Study Club Committee, deal generally with "The Family" and present, month by month, considerations of current and vital interest which call for Catholic Action in behalf of the family. It is expected that these problems will be studied and discussed at meetings of Catholic societies or by study club units within said organizations. The Catholic family animated by the principles and ideals of Catholic teaching has an important contribution to make to the religious, civic, educational and social life of the community, the state and the nation. Organized Catholic Action in behalf of the family is most urgently needed today in view of our changing economic and social world. It is our purpose in these study club discussions to give to the casual reader of CATHOLIC ACTION an answer to some of the problems which he meets in conversation on the street, in business, in his home, in society, etc. These brief discussions are planned to promote the proper understanding of and active participation in various works of the Catholic Action Apostolate in behalf of the family.

The topic of next month's outline will be "World Problems in Relation to Family Life."

Part I: The Place of the Family in the Community

THE FAMILY is the unit of society. Groups of families constitute a community, a city, a state, a nation. Therefore, the well-being of the community, the state or the nation is the reflection of the well-being, not simply of the individual, but primarily of the family. It is the family which binds the community together, from which flows the individual, and which gives meaning, formation and order to the state.

As a result the physical and moral condition of any community depends in chief measure upon the physical and moral condition of the family and of the individuals who constitute the family. Where moral rectitude, cooperation, understanding, appreciation of each other's needs and strength are marks of family life, then cooperation, charity, justice and good order will be the evident characteristics of the community of which those families form the part.

While the family and its character thus mark the nature and character of the community, the family in turn will be affected by the environment of that society of which it constitutes a unit. This is particularly so in the complex community life of the town and city. In actual experience, there is a kind of warfare (if one may use so strong a term) between the character or nature of the family units; in a sense more so than between individuals, because the individual, as already pointed out, is a general reflection, in a moral sense, of the family from which the individual springs. The religious, moral, intellectual and social training achieved within the family will give general color to the society of which it is a part. Where religion is taught and practiced in the home; where it is made an integral part of the education of children; where it is reflected in social and public life, as, for example, in church attendance and in organizations of which the church is the center; where business and industrial activities are permeated with and move generally along the lines of Christian social principles;—in a community where all these things characterize life and action, good order, happiness and peace are most likely to prevail.

Very often Catholics are responsible for lax social and economic conditions in the community by their apathy toward civic life.

If every Catholic parent today would seriously seek through organized and individual effort to create a wholesome *esprit de corps* within his own household, if he endeavored zealously to foster there a genuine spirit of love and loyalty and harmony through the development of a community of companion interests, if he made a reasonable effort to fulfill his various parental duties within his own family circle, great benefits would undoubtedly accrue to American family life. There can be not the slightest doubt that a vast amount of good would be accomplished for our homes if all Catholic parents would strive zealously and painstakingly within their own domestic worlds to build vital and vigorous families.

And yet, such efforts alone would not insure us a thoroughly sound domestic world. They would be insufficient to insure us permanently stable and genuinely successful homes. Such results could only be expected with reasonable confidence if at the same time our diminutive worlds shall be faithfully protected against the harmful influences that are brought to bear upon them from the community worlds which surround them. The reason for this is not far to seek. It is found in the close interrelation and intimate interdependence existing between the home and the community and in the degenerated condition of modern society.

Moral conditions in our American communities are unsatisfactory. That they are seriously hurting our family life, is not a whit less certain. Indeed they are such as to demand immediate and determined action if the interests of our homes are to be reasonably safeguarded. As matters stand at present, even the most shielded and the best of homes can hardly expect to escape the contaminating influence of the moral contagion that surrounds them. By means of the press and radio, the movie-house and dance-hall, the lecture-room and platform, our communities are being infected with a poison of immorality that is gradually penetrating even into the innermost recesses of the family sanctuary. With unrelenting precision it is weakening the moral fibre of the family. With undeniable certainty it is nullifying the efforts of Church and school and of other religious and cultural agencies to keep our family life in sound and healthy condition.

In the rural community the family is less affected by environment, in the sense of modification through the struggle between two ideals of life, than in the city. Unfortunately in America, the rural community, especially the village, is not so firmly rooted in the soil and organized with a tradition and history and a succession of family life as in older countries. But where there is such a traditional rural family concept, the home and its character are much more evident in social and moral effects upon society. In such simple forms of society, the place of the family in the community is much more apparent and its importance much more easily understood.

Part II: Community's Duty Towards the Family

WHAT is not always clearly comprehended is the duty of the community toward the family. We think so generally in terms of the individual that individual welfare is often thought more important than family welfare. Some-

how we come to think of the family as a self-sustaining unit, able to look after itself. Even when the family breaks down through failure of its constituent members, which is so widespread a condition today, our thoughts and attitudes tend toward salvaging the individual members more than the family as a group. So immersed have we become in individualism that we are quite sure that if we provide for the welfare of the individual that somehow the family will take care of itself. This is, of course, a most dangerous doctrine and would lead to the disintegration of society, because society is not a group or organization of individuals, but primarily a group of family units. For that reason social welfare ought always to be conceived and integrated in terms of the family. This does not mean, of course, leaving out the individual as such. But it does mean keeping always in view the true nature of society and preserving a sense of proportion as to the value of its constituent parts. In this we are speaking of the *social* individual and not of the *moral* individual.

A disordered view of society is at the bottom of some of our gravest social problems today. For example, the thought behind birth control is placing the social individual in the primary place. The family, its size and character, is to be considered only from the point of individual welfare and not from the much longer point of view—the continued existence of society. The "individualist" will argue that if we consider the well-being of the individual, the welfare of society will follow as a matter of course, forgetting that if we concentrate entirely on the social condition of the individual, with the family as only incidental or secondary, society will eventually not follow at all. It will pass out of the picture.

The community, therefore, has the primary need, for its own well-being and preservation, of thinking in terms of the family. It has not only the need to do this but it has the moral obligation. Just as individuals and families must become community-minded, so the community must be family-minded. Otherwise it will split up into self-centered units, and, where it is not a Catholic community, it will lack the advantage even of such self-centered groups revolving around a common center—Catholic thought and ideals, or, practically speaking, a center of Catholic Action.

The physical well-being of the family is dependent very definitely on the general health conditions of the community. How the community cares for housing conditions, disposal of sewage and garbage, milk and water supply are of vital importance.

The schools of a community—whether they be public or private—touch the family in a more intimate way than any other agency. To them is entrusted in large the training of the child, physically, mentally, morally. The influences which go out of each and every school are factors in community life, and therefore in family life as well.

So, too, the economic conditions—attitude toward the living wage, the length of working day, labor of women and children—affect the family. Poor wages lead to dependency; long hours, to physical breakdowns; and, too, frequently, the mother in industry, to juvenile delinquency.

The most important phase of the whole question is the attitude of the community to those things which most directly influence moral character. A reference was made to the problem of meeting need for right use of leisure time. Is the playtime of the child safeguarded by ample playgrounds, well supervised? If not, boys and girls spend many hours in fruitless idling, offering ample opportunity for juvenile delinquency and that delinquency is not always of the type that reaches the juvenile court—it may be instead the gnawing canker which reveals itself only in later life.

Catholics are subjected to the false philosophies of life like everyone else; to all those disintegrating influences which beat incessantly upon the home. Organized Catholic action is necessary to counteract the disintegrating tendencies of society which are more apparent in the family and the home almost than anywhere else. As the community has a duty generally toward the family, the Catholic group in the community has a very specific and sacred obligation not only toward the family and the individual, but toward the Church itself in this important matter.

Part III: The Catholic Influence in the Community

WHEN we speak of Catholics being a community within a community it is not meant to imply that they should become isolated, should cut themselves off from the general life of society around them, become hermit-like or throw up false barricades which could not possibly resist the stress and strain of a normal civic life. Catholics must always consider themselves "soldiers of Christ, and heirs of the kingdom of Heaven." They must always be conscious of the fact that they have a definite part to play in life and particularly in the community in which they live. Everyone can play some constructive part in the social life around him. It is not given to everyone, however, to be able to play the larger parts in leadership. But the Catholic family, as a family, is in a specially favored position to leave a permanent mark on surrounding society. It can do this in several ways. As we look upon the scene today it is almost safe to predict that only the family imbued with the Catholic spirit and philosophy of life is likely to survive. This, of course, will embrace many families outside the body of the Church because there are many non-Catholic families who live according to a Catholic standard and discipline.

This responsibility is fulfilled first in the realm of religion, moral training and education. Therein lies the training of the Catholic citizen for his part in life. In the home will grow up those practices of good order which act as a balance against the mad whirl of a paganistic life which seems to gather momentum every day. Second, the Catholic should try to be the model citizen. This means taking an intelligent interest in civic and political life. It is a moral obligation on every Catholic to try to make Catholic principles prevail in every sphere of social and political life. That is the meaning and purpose of Catholic Action. The family, apart from the individual, has a definite part to play, therefore, in the work of Catholic Action. If the interests and activities of the individuals get too far away from the conception of the family as the root and center of life, they lose a most valuable measuring stick. For there is little in social and political legislation, especially in the present critical situation of economic and social change and experimentation, which does not more or less directly affect the family.

Catholics, therefore, for reasons even of self-preservation, must organize under proper guidance and leadership so that Catholic social principles will prevail in the new order of social life, which is being hammered out in our halls of legislation and centers of thought.

Part IV: Practical Methods and Their Application

THERE are innumerable ways, other than those mentioned above, by which a constructive inter-relation between the family and the community may be effected. The promotion of sound citizenship, good schools, economic justice, decent literature, just laws and the honest administration of them, a clean press and adherence to religious principles rests not only upon the family, but also upon the community for the mutual benefit of both.

Society depends indeed on the family, but the family depends also on society. Great and varied and intelligent activity inside the family and outside the family is necessary because of this inter-relation. The activity outside the family must be in large part organized and persons must be equipped to handle it and the activity inside the family must be unusually intelligent and bolstered up by outside helps.

As practical methods of applying some of the foregoing principles let us suggest the helpful cooperation of the Catholic family in the governmental, social, economic and educational life of the community. Leadership should be exercised not only in our own (*Continued on page* 23)

ITALY'S YOUNG WOMEN *of* CATHOLIC ACTION

EDITOR'S NOTE.—*In view of the universal interest in and studies being made, especially in Catholic circles, of all that is involved in that very complicated problem known as "The Youth Movement," we feel that it will be both enlightening and helpful to our readers to know how that problem is being solved by Catholics outside our own country. The following brief account of the work of the organization for Catholic Action of the Italian young women and girls appears in the souvenir volume, "Magnificat," published in commemoration of the twenty-fifth anniversary of the foundation of the Union of Italian Catholic Women of which the youth group is an integral part. Other articles on the Youth Movement, here and abroad, will appear in this magazine from time to time.*

IN 1928, the Italian young women celebrated their tenth anniversary in Rome at an audience with the Holy Father in the Court of St. Damasus. They brought to the Sovereign Pontiff the homage of their filial respect and their zeal for the spread of the kingdom of Christ through Catholic Action. His Holiness added to his acceptance of their homage some very serious words on courage and perseverance. Their prophetic meaning was only understood three years later when at the close of May, 1931, there suddenly burst forth serious difficulties regarding the application of the Concordat. Three months passed in agony and prayer before these difficulties were smoothed out.

In September, 1931, the new general rules for Catholic Action were promulgated. The Young Catholic Women of Italy were to be known thereafter as the Young Women of Catholic Action. They abandoned their white banner for the national flag, their badge bearing an ear of corn in lieu of a cross of gold on a blue field. Several features of the organization were modified, for instance, the age for admission into the women's association. With these changes, feminine youth could again live and work. The trial had strengthened Catholic Action: it had brought it into closer relations with the hierarchy: it was its assurance of success.

We are unable to compare the forces of 1928 with those of 1933. This is the logical result of lowering the ages of the membership, so that the statistics of 1933 are on a different footing from those of 1928. The proportion of organized dioceses and parishes is more interesting: 296 dioceses organized in 1928 as against 305 in 1933 are the totals, although some have as yet only a provisional council.

IN 1933 there were 10,682 parish centers, about 46 per cent of the parishes of the whole country, a gain of 14 per cent in five years. The average of organization varies in the different dioceses, the variation being from 10 per cent to 100 per cent. This is natural enough. For, as the report states: "It is easy to organize 100 per cent a diocese with few parishes and excellent means of communication. It is easy to organize 80 per cent a large diocese with good means of communication and numerous and capable directresses. But organization is difficult in many small dioceses where the means of communication are rare, poor and expensive, in dioceses covering much territory where the see city is only a little town where it is difficult to enlist sufficient capable direction. Besides there are special circumstances which must be taken into account."

There are many indications, in conjunction with these figures, of the far-reaching activity of feminine youth. First, there is the presence in the superior council of different committees, such as the section of little ones, that of the association of boarding-school pupils, the subcommittees of students and of young girls of leisure and of the press. This variety demands great specialization in the the work of directresses and propagandists, else unity would become mere monotony.

THE association of pupils of boarding schools has its own peculiar traits. It has experienced a very rapid development due to a very fine understanding with the religious, educators and others, and is in close relations with the subcommittees of students and aspirants, with whom they are, in some instances, identified. There are about 650 associations of the pupils of boarding schools.

The section of little ones is specially interesting. It comprises young girls, little girls, children called "aspirants" (from 11 to 17 years old) the "Benjamins" (from 6 to 11 years) and the "Tiny Tots" (from 4 to 6 years). The objective is to promote the Christian education of the children and feminine youth is specially consecrated to this objective.

Religious formation occupies first place. The responsible leaders are specially trained for this mission. Important place is given to religious instruction properly so called and every year a national convention stimulates the zeal and the intensive training of the associates. The training of the will and the development of the Christian virtues are not neglected: reunions, publications and even educational games are all organized with this end in view.

The 'Tiny Tots" are grouped apart, because children of four and five years cannot amalgamate happily with older children. Besides preparation for first confession and first Holy Communion require special care.

The groups of students are necessarily limited by the milieu from which they are recruited. Many students participate in works of charity. They are also most active in organizing vacations and promoting sane and educational recreation.

THE young girls of the leisure class have no profession and a greater degree of general culture. Catholic Action desires to provide what they may lack in religious cultivation. Their interest turns towards works of charity, aid for prisoners, for aliens, teaching catechism, Braille work for the blind, propaganda for the missions and for the Catholic University of Milan.

Such great variety of environment calls for a wide development in the publications of youth. Each section has its paper. There are two for the ecclesiastical directors; two for the directresses; one for the blind and also a leaflet musical publication. Moreover the superior council publishes many editions on diverse subjects suited to the various groups. The activity is truly astounding.

There is still much to chronicle. First, the great importance of the function of ecclesiastical director, the care given to the sessions for directresses and religious training, the annual campaigns, the pilgrimages, the propaganda for the missions by means of the "Annual Mission Day," the financial support given to the Catholic University and the very fine economic organization of this great organism—the Young Women of Catholic Action.

Their most recent initiative is the "Young Girls' Week." This is a series of meetings organized for the benefit of those who are not enlisted in Catholic Action. By means of course, and conferences and religious assemblies they try to reach those who ignore the Church and to show them the true picture of Catholicism. This initiative has met with great success wherever it has been launched.

One can scarcely find anywhere a more perfect symbol of the apostolic activity of Catholic Action, the leaven that makes of the dough the staff of life, the grain of wheat dropped in the furrow to produce later a spiritual harvest.

Brief Reports *of* N. C. C. W. Activities

Denver, Colorado

THE Denver Diocesan Council of Catholic Women met in annual convention on February 6 in Denver.

The session deviated from its usual conventions in that it was for one day only and was devoted chiefly to business. The Very Rev. Dean Wolohan, of Pueblo, offered the opening prayer and spoke. Miss Mary Coughlin, second vice president of the national council, and Mrs. W. C. Weldon, diocesan treasurer, talked at the luncheon over which Mrs. P. J. Sullivan presided.

The Most Rev. Urban J. Vehr, Bishop of Denver, was the guest speaker and stressed especially the catechetical work fostered by the diocese in the form of vacation schools, declaring that every Catholic child in Colorado should have this instruction. His Excellency also emphasized the importance of study clubs and said he was going to insist that each pastor conduct study clubs as a parish activity.

A banquet was held at the hotel in the evening with Mrs. T. A. Cosgriff, diocesan president, presiding. The Most Rev. Patrick J. McGovern, Bishop of Cheyenne, discussed from the viewpoint of the hierarchy the Eucharistic Congress, held in 1934 in South America, while Dr. J. F. McConnell, of Colorado Springs, treated the subject from the standpoint of a layman. Miss Benecia Batione, head of the language department of the University of Denver, spoke on "Observations in Mexico." The final speaker was Bishop Vehr, who reviewed the work being done by the council, and highly praised the activities of the organization since its inception.

The council went on record as favoring enactment of state and national laws giving parochial schools equal financial support with the public schools. Other important resolutions passed were:

1. That the council support the effort made by the N. C. W. C. to have embodied in every statute providing Federal relief provisions to safeguard private charitable agencies.

2. That the members will intelligently inform themselves of conditions in Mexico, disseminate such knowledge, assist in the distribution of the pamphlet approved by the hierarchy, "The Church in Mexico Protests," and use their influence to have the secular press give the correct picture of conditions in Mexico.

3. That they oppose any step leading to federalization of education.

4. That every effort be made to procure such legislation as may secure for the beet worker economic justice.

5. That the council protest the bill pending in the state legislature to make sterilization legal.

6. That the council aid the Catholic press by the practical support of subscriptions, circulation, and advertising, especially *The Denver Catholic Register*, official organ of the diocese, and CATHOLIC ACTION, official organ of the N. C. W. C.

The council also resolved: To cooperate with His Holiness, Pope Pius XI, in his program of Catholic Action; to prove itself a worthy unit of the N. C. C. W.; to support the National Catholic School of Social Service; and to continue the organization of study clubs, recommending that they be a part of every P.-T. A.

The peace resolution of the N. C. C. W. was endorsed, as well as the industrial program of the Social Action Department of the N. C. W. C. It was resolved that the aims and purposes of the council should be formed with the view of the complete unifying of all Catholic women's organizations.

The council pledged its support to Catholic institutions of higher learning and to the various Catholic movements, resolved to encourage a Catholic parent-teachers' association in every Catholic school, and recommended the establishment of a diocesan Confraternity of Christian Doctrine in every parish.

Mrs. T. A. Cosgriff was re-elected president. Others who will serve with her include: Mrs. P. J. Sullivan, Mrs. Lee Williams, Mrs. William Reardon, vice presidents; Mrs. T. G. Garrison, recording secretary; Mrs. C. L. Ducy, financial secretary; Mrs. W. C. Weldon, treasurer; Mrs. A. H. Rampe, corresponding secretary; and Mrs. J. B. Hunter, auditor.

"The Church in Mexico Protests"

NUMEROUS N. C. C. W. units throughout the country are continuing to aid in the distribution of "The Church in Mexico Protests" pamphlet (single copies, ten cents) recently published by the N. C. W. C. As previously stated this pamphlet of twenty-four pages sets forth the facts in Mexican history for the last seventeen years which show how the Church has been persecuted and why she must now protest.

A very illuminating map of Mexico, indicating the population of each state and the number of priests allotted, has been sent out to affiliated organizations by the N. C. C. W. Copies may be secured by writing to council headquarters at 1312 Massachusetts Ave. N. W., Washington, D. C.

Buffalo, New York

Plans for the formation of deanery councils throughout the diocese of Buffalo were completed at meetings held during the past month. The last issue of CATHOLIC ACTION recorded the meetings of the Batavia and Niagara Falls deaneries. The three remaining deaneries, Orleans, Olean-Wellsville, and Jamestown, met January 15, 17, and 20, respectively.

Representative attendance on the part of the clergy and laity was reported. Mrs. Joseph F. Kertz, president of the Buffalo Diocesan Council, and Dr. Anne M. Nicholson, field representative of the National Council of Catholic Women, addressed each of the meetings. Deanery presidents were appointed as follows: Orleans, Mrs. Arthur Ennis; Olean-Wellsville, Mrs. Katherine Kennedy; and Jamestown, Miss Mary Draves.

A splendid study club program under the leadership of Miss Charlotte M. Meagher, diocesan chairman of study clubs, has been inaugurated through a series of meetings in Buffalo.

Rev. John J. Keane, pastor of St. John the Baptist Church, Buffalo, is moderator of the council.

Rochester, New York

Delegates from Rochester, Elmira, Auburn, and Geneva deaneries gathered in Canandaigua, January 26, to attend the quarterly meeting of the Board of Directors of the Rochester Diocesan Council of Catholic Women. This marked the first time that the diocesan council had met outside its home city.

Miss Cecilia Yawman, member of the board of directors of the national council and president of the Rochester diocesan council presided at the business sessions.

The "Aims and Purposes of the National Council" were discussed by Dr. Anne M. Nicholson, field representative of the national council.

The local arrangements were under the chairmanship of Mrs. Mark L. Sullivan.

Omaha, Nebraska

At a recent meeting of the Omaha Deanery, the Most Reverend Joseph F. Rummel, D.D., Bishop of Omaha, addressed the members on "The Catholic Viewpoint Regarding the Proposed Child Labor Amendment" and spoke briefly on the religious persecution in Mexico.

Practically every Catholic women's organization within the deanery was represented.

Cleveland, Ohio

Pointing out the necessity for Catholics to be informed upon and to take part in programs dealing with social justice, relief, old age pensions and other important questions of the day, the Most Reverend James A. McFadden, Auxiliary Bishop of Cleveland, addressed a meeting attended by more than 300 members of the Youngstown deanery on January 24, at Youngstown. The bishop outlined tentative plans for the National Eucharistic Congress to be held in Cleveland, September 23-26.

Mrs. W. J. Bushea, diocesan president, and Mrs. Eugene McCarthy, of Cleveland, spoke on the work of the diocesan and national councils. The deanery president, Miss Agnes O'Connor, presided.

Mobile, Alabama

The Montgomery deanery of the Mobile Diocesan Council of Catholic Women met for their quarterly conference in Selma, Ala., Sunday, January 27. The retiring president, Mrs. O. D. Marshall, presided and expressed her appreciation for the fine cooperation on the part of officers and members during her term of office.

The great need for organization on the part of Catholic women was stressed by Mrs. W. I. Grubb, of Birmingham, member of the board of directors of the National Council of Catholic Women and president of the Mobile Diocesan Council. Mrs. M. L. Findielson spoke on study clubs, urging the formation of at least one in every parish.

The work of the deanery council was praised by Rev. Francis J. McCormack.

Election of officers resulted as follows: Miss Ann Bradford, president; Mrs. H. E. Hrabowski, vice president; Mrs. Marshall, recording secretary; Mrs. Kate Mento, parliamentarian; and Mrs. S. A. Barson, treasurer.

The meeting closed with Benediction at the Church of the Assumption.

The diocesan council will meet in annual convention the latter part of April.

Fort Wayne, Indiana

Honoring the tenth anniversary of his episcopate and the birthday of the Most Rev. Joseph F. Noll, Bishop of Fort Wayne and chairman of the N. C. W. C. Department of Lay Organizations, the South Bend deanery of the Fort Wayne diocesan council held a reception at St. Mary's College, February 4, and presented His Excellency with a spiritual bouquet of Masses, Communions and rosaries from the various parishes of the deanery.

Bishop Noll addressed the group on the need of organization among Catholics praising the work which had been accomplished especially in connection with improved motion pictures.

Mrs. A. P. Perley, president of the deanery, presided.

San Francisco, California

"Youth in Catholic Action" was the subject of an address by the Most Reverend John J. Mitty, D.D., Coadjutor Archbishop of San Francisco, at the quarterly meeting of the San Francisco archdiocesan council, held February 23, at Oakland. Other speakers included Rev. Joseph Mulkern, director of Associated Catholic Charities in Alameda Council, and Rev. William P. Sullivan, assistant moderator of the Archdiocesan council. An invitation was extended to all of the pastors in Alameda County to attend.

Mrs. John J. O'Toole, archdiocesan president, presided and called for reports of standing committees, department chairmen and affiliated state organizations. Mrs. A. S. Musante, member of the board of directors of the national council, was among those present.

BRIEF NOTES OF INTEREST TO THE N. C. C. W.

Splendid Work of North Carolina Clubwomen

The Catholic Woman's Club of Belmont, North Carolina, has been instrumental in aiding the splendid program of Catholic Action carried out through the efforts of the Sisters of Mercy and the students at the Sacred Heart Academy at Belmont.

Teaching the theory of the lay apostolate and providing the students with occasions and means for perfecting the technique in actual missionary activities is part of the curriculum of the academy. The course is divided into two phases. The theory of catechetical instruction including religion, bible history and elementary apologetics is carefully taught in the classroom. This course is supplemented by individual instructions in methods and procedures. When the student has been rated as proficient, she is sent out to do supervised field work in the territory of Belmont Abbey. The girls are chaperoned by members of the Belmont Catholic Woman's Club, who provide transportation.

The sisters report that this organization for Catholic Action has tended to deepen spirituality in the student body. Rev. Charles Kastner, O.S.B., chaplain at the school and pastor of the Cathedral of Mary Help of Christians, stated: "The work of these young ladies and the service of the chaperons, combined with the prayerful efforts of the units and the whole-souled cooperation of the sisters, have enabled me to report to my superior that there is not one Catholic child, white or colored, in my parish limits, no matter how far away he may live or how bad the roads, who is not under instruction."

San Francisco Council's New Lecture Series

The course of lectures on "St. Thomas and the Modern Man," given last year at the request of the San Francisco Archdiocesan Council of Catholic Women and the San Francisco Academy, a group of Catholic professional men, in cooperation with the Extension Division of the University of California, proved such a success that two new courses have been inaugurated. Dr. Kurt F. Reinhardt, of Stanford University, is discussing "St. Augustine and the Modern Man" under the following topics: The "Odyssey of the Human Soul"; "Faith and Reason"; "Freedom and Grace"; "God in His Creation"; "Creation and the Concept of Time"; "Plato, Plotinus, Augustinus"; "Church Fathers and Schoolmen"; "Aristotle or St. Augustine?" Of the second course on "The Philosophy of Art," Dr. Reinhardt states: "My plea will be for the restoration of art to its proper place in society, in life, in education. . . . What art could and should express, symbolize and actually do in regard to the life of the individual and social group, will be exemplified by means of 500 lantern slides, carefully selected from different epochs, styles and civilizations, including architecture, sculpture and painting."

A number of study groups formed from those attending the lectures are discussing the attitude of St. Thomas toward war and peace as compared with that of St. Augustine.

The work of the study clubs throughout the archdiocese was the subject of a talk by Rev. Thomas O'Kane, adult educational director, at a recent meeting of the county council study club chairmen. Miss Ethel Davis is diocesan chairman of study clubs.

St. Paul Guild Hears Adult Education Expert

Many lands were represented by natives and children of native-born at the international tea and program presented January 7 in the Catholic Guild Hall, St. Paul, Minnesota. The program was given at a meeting of the Guild of Catholic Women and arranged by the Department of Missions of which Mrs. J. W. Bishop is chairman.

Miss Katherine Kohler, director of adult education for the State of Minnesota, spoke on "The Foreign Born in Minnesota." Scandinavians, British, Scotch, German, Irish, Canadians, Poles, Russians, Slavs, Italians, Bulgarians, Greeks, Syrians, Hungarians and Finns are represented in

Minnesota's population stated Miss Kohler. She stressed the need for aiding them in adjusting their lives to their new environment and for studying their various backgrounds in order to know best how to assist them.

Welfare Activities in Behalf of Mexicans

Open house for the Mexican Mission of Our Lady of Guadalupe was conducted recently by this same group of guild workers. For four years designated members of the guild have worked among the more than four hundred Mexicans of the Riverview district. Many of those who called at the center were both pleased and surprised with the work being accomplished. Classes are held weekly in sewing, knitting and rug-making, as well as in religious instruction. Stringed instrument and vocal lessons are also given. The Chapel of Our Lady of Guadalupe adjoins the social center. Rev. Joseph Guillemette, of St. Thomas College, is the pastor.

Radio Broadcasts Spread Knowledge of N. C. C. W.

A series of educational broadcasts concerning the National Council of Catholic Women was inaugurated February 27 by the Oklahoma City-Tulsa Diocesan Council of Catholic Women over Station KOMA under the leadership of the diocesan president, Mrs. Thomas E. Ward.

From a council leader in another diocese, where a similar explanation of the N. C. C. W. was broadcast, comes this interesting message: "I have received many telephone calls congratulating me on my radio talk. I am very grateful to national headquarters for the assistance given me in preparing it."

The use of the radio for promoting the program of the Council will doubtless prove a most effective means of stimulating its growth and development.

CATHOLIC WOMEN'S FEDERATIONS OUTSIDE THE UNITED STATES

(*Continued from page* 14)

professional training, some homes and kindergartens. They organize courses and conferences.

St. Zita's Union unites those in domestic service. Mutual help is their basic work.

The Federation of Catholic Women's Leagues of the Low Countries was active in protesting against a passage, apparently favoring birth control, in a commission report of the League of Nations. A little pamphlet calculated to instill the Catholic ideal of motherhood is sent to every new mother as an offset to very persistent birth control propaganda. A protest against conditions on the bathing beaches was registered with the Ministry of the Interior.

Retreats to build the morale of the wives of the unemployed were organized, the mothers being replaced in the homes by members of the Oblates. Project work was also organized for the unemployed—the making of Christmas gifts, knitting, etc.

The "social weeks" were organized for the religious congregations affiliated with the league, where the *Quadragesimo Anno* was treated from many angles.

League of Catholic Women of the Philippines

The headquarters of this league is in a house centrally located opposite to the university, where the students of the university are made welcome. The location for the house and a sum of 10,000 pesos were provided by the Archbishop of Manila. By dint of entertainments and the "penny drive" of the young people, the additional sum necessary was raised. Courses and Conferences are carried on.

In spite of a loss in membership due to the depression, activities have increased. The committees on "Morality" and "Legislation and Publicity" represent the league in the general committees of the Philippine Islands and express its mind on many important questions.

The Senior and Junior Sections of the League collaborate in the catechetical instruction given in the public schools of Manila.

CLEVELAND AND OMAHA MEMBERS OF N. C. C. W. RECIPIENTS OF DISTINGUISHED HONORS

Two life members of the National Council of Catholic Women—Mrs. C. M. Walsh, president of the Akron Deanery of the Cleveland Diocesan Council of Catholic Women, and Mrs. J. A. Coakley, of Cleveland—were recipients of the cross "Pro Ecclesia et Pontifice" at a very impressive ceremony in Cleveland, January 20. The honor was bestowed by Bishop Schrembs in behalf of the Holy Father.

Mrs. W. J. Hotz, member of the Board of Directors of the National Council of Catholic Women and chairman of the Catholic Standards Committee of the Diocese of Omaha, was named as one of two Omaha members of the Nebraska State Relief Committee by Governor Roy L. Cochran. Dr. F. W. Heagey, president of the Omaha Council of Social Agencies, is the other member.

WASHINGTON AUXILIARY, N. C. S. S. S., AIDS SCHOOL'S LOAN SCHOLARSHIP FUND

IN ANOTHER section of this issue of CATHOLIC ACTION are stated the present needs of the National Catholic School of Social Service with regard to financing loan scholarships to Catholic young women desiring to qualify for entrance to the school. In 1931, the Board of Trustees of the school initiated the plan for loan scholarships. Since that time seventy-two young women, college graduates, have been awarded either full time or part time loan scholarships, the amount of the loan to be repaid when remunerative positions have been secured.

In order that the school may be able to continue this policy, an appeal is being made to organizations of Catholic women throughout the country to aid in building up a permanent loan fund devoted to this purpose.

The Washington Auxiliary of the National Catholic School of Social Service initiated the program by giving a card party at Wardman Park Hotel in Washington, D. C., on the evening of February 18. The affair was a notable success and resulted in a contribution of nearly six hundred dollars to the scholarship loan fund. Mrs. J. Rozier Biggs was general chairman, and Mrs. John F. Victory had charge of the distribution of tickets.

It is the hope of the Women's Council whose responsibility is the N. C. S. S. S., as well as of the school itself, that other organizations may follow the inspiring example of the Washington Auxiliary.

THE CATHOLIC FAMILY AND THE COMMUNITY

(*Continued from page* 19)

groups, but in our active responsibility in city and county boards and agencies, which touch intimately the lives of thousands of our own Faith.

One of the most forceful means of being an asset to a community is education and action which can come best by study groups under real leadership. The study outline on "The Catholic Woman and Civic Life" and "*The Civics Catechism on the Rights and Duties of American Citizens*," are excellent material for this purpose.

The National Council of Catholic Women has carried since 1929 a Committee on Family and Parent Education. This committee on the family ascertains the felt needs of women and women's groups for the study of various phases of family life and child training and parent education and outlines, classifies and recommends books and pamphlets to meet those needs. It seeks especially to use every channel which the national council provides—study clubs, Catholic parent-teacher associations, etc.—to disseminate this material and to stimulate its use.

Special attention should also be called to the Family Life Section, Social Action Department, N. C. W. C., under the direction of Rev. Edgar Schmiedeler, O.S.B., who has prepared numerous publications dealing with family life in its relation to social and economic conditions today. The program of the N. C. C. W. committee has been enriched through contributions from this section.

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